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CONSTRUCTIVE STUDIES IN THE PRIESTLY ELEMENT IN THE OLD TESTAMENT.

By WILLIAM R. HARPER,
The University of Chicago.

XI. THE LAWS AND USAGES CONCERNING PRAYER AND CERTAIN FORMS OF WORSHIP MORE OR LESS CLOSELY RELATED TO PRAYER, CONSIDERED COMPARATIVELY.

§ 136. With *prayer*, offered at times to secure deliverance from trouble or danger, at other times to obtain the presence of the deity and his guidance, there may be associated, for purposes of classification, (1) the vow, which was a promise made to the deity in case of the granting of a request; (2) blessings and curses, which were prayers for good or evil to one's friends or enemies; (3) the ban or sentence to destruction, which was a formal curse or anathema; (4) the oath, which was an invocation of the deity, or a solemn statement in the name of the deity. The following may also be regarded as indirectly connected with prayer, viz.: (5) fasting, a means of making impression upon the deity, and thus securing favor; (6) consultation through oracles, Urim and Thummim, the ephod, and the lot, which were various means of ascertaining the divine will; (7) practice in connection with sorcery, or witchcraft, or magic, or divination, all of which was, likewise, effort to communicate with the spirit or deity and to secure knowledge of the divine will; (8) mourning customs, many of which had their origin in the superstition that the departed spirit had power for evil or good over those who were living, a power to be propitiated or averted by certain acts; (9) circumcision, which was an act of dedication to the deity.

It might be said that every act of worship was really *prayer*; that is, approach to the deity. Sacrifice, for example, was acted prayer.

§ 137. **Prayer.**

1. The early period: readings, questions, and suggestions.¹

(a) Divine mercy and aid are sought through prayer.

Gen. 18:22-33; 19:18-22; 20:7, 17(E); 25:21; 30:6, 17(E), 22; 32:9-12; 35:3(E); Exod. 3:7, 9; 5:22 f.; 8:8, 12, 29 ff.; 9:28 ff.;

¹ All the references from the Hexateuch are from J, except those followed by (E).

10:17 ff.; 14:10, 15(E); 15:25; 17:4, 8-15(E); 32:11-14; 32:30-32 (E); Numb. 11:1-3 (E), 10-15, 18; 12:13(E); 14:13-19(E); 21:7 (E); 23:10(E); Josh. 7:6-9; 10:12-14; 24:7 (E); Judg. 10:10, 14 f.; 15:18; 16:28; 1 Sam. 7:8 f.; 15:11; 2 Sam. 15:31; 24:10, 17; 2 Kings 4:33; 6:17-20; 19:1, 4, 14-20.

Study different typical cases of prayer for mercy and aid, and consider (1) the persons who are represented as praying; (2) the nature of the petitions offered, *e. g.*, requests for healing, for children, for relief from frogs, hail, etc., for rescue from Pharaoh, for deliverance of Israel from immediate destruction after sin has been committed; (3) the character of the prayers—simple, informal, naïve; (4) the basis on which request is made; (5) the elements of prayer which seem to be lacking in these cases; (6) the indications of a primitive stage of religious development; (7) the typical and fundamental elements of prayer which are involved.

(b) Divine presence and guidance are sought through prayer.

Gen. 24:12-14; Exod. 33:7-11(E); 34:9; Numb. 10:35 f.; 1 Sam. 8:6, 18, 21; 12:17 f.; 2 Sam. 7:18-29; 1 Kings 3:6-9; 18:24-40; 2 Kings 19:2-7, 15-19.

Study, from the same points of view, another class of prayers, in which request is made for the presence of the divine spirit and for its guidance.

2. The middle period: readings, questions, and suggestions.²

Deut. 9:18-20, 25-29; 10:10; 26:15; 2 Kings 22:19; Jer. 3:21; 10:23-25; 14:7-9, 19-22; 15:15-18; 18:19-23; 20:12; 42:1-6; Judg. 3:9, 15; 4:3; 6:6; 2 Kings 20:3; 1 Kings 8:22-61.

Consider (1) the circumstances attending Moses' prayers for the people, his fear of Jehovah, the ground of intercession, the element of confession, the naïve appeal to the estimate which strangers may make of Jehovah's ability, or of his purpose; (2) the reasons given by the prophetess Huldah for Jehovah's favorable answer to Josiah, viz., humility, supplication; (3) the spirit of dependence seen in Jeremiah's prayer (10:23-25), and its request; (4) Jeremiah's confession and passionate appeal (14:7-9, 19-22); (5) Jeremiah's personal complaints (15:15-18; 18:19-23; 20:12); (6) the request of the people that Jeremiah should pray for them, and his consent (Jer. 42:1-6); (7) the crying of Israel to Jehovah in their distress; (8) the basis of Hezekiah's appeal for preservation from death (2 Kings 20:3); (9) Solomon's prayer (1 Kings 8:20-53) at the dedication of the temple (as expanded

² References in **bold-face** type are from the code of laws contained in Deuteronomy.

and presented by the Deuteronomic editor)—its form, its contents, its spirit, its presuppositions.

3. The later period: readings, questions, and suggestions.³

Gen. 17: 18; Exod. 2: 23 f.; 6: 5; Numb. 16: 20-24; Judg. 20: 18, 23; 21: 2 f.; Ezra 8: 21 ff.; 9: 5-10: 1; Neh. 1: 4-11; 2: 4; 4: 4 f.; 4: 9; 5: 19; 6: 9, 14; 9: 5-38; 13: 14, 22, 30; Isa. 63: 15-64: 12.

Consider (1) that an ejaculation (Gen. 17: 18), the cry under oppression, is really prayer; (2) the form and thought of the prayer ascribed to the congregation (Numb. 16: 20-24); (3) the various prayers recorded in Ezra and Nehemiah, noting the form, the content, the spirit, the entirely different tone as compared with those of preceding periods; (4) the exact particulars in which this difference of tone consists.

§ 138. **Constructive Work.**—Prepare a brief statement, covering (1) the general content of scriptural prayers; (2) the peculiarities of form; (3) the essential elements which make up such prayers; (4) any differences which appear as characterizing the prayers of different periods; (5) the place of prayer in worship; (6) the usage of prayer (*a*) in the Psalms,⁴ (*b*) in the wisdom literature,⁵ (*c*) in the apocryphal books,⁶ (*d*) in the New Testament,⁷ (*e*) among Assyro-Babylonians, Egyptians, etc.⁸

§ 139. **Literature to be Consulted.**

ALFRED BARRY, article "Prayer," SMITH'S *Dictionary of the Bible* (1st ed. 1863, 2d ed. 1893); EWALD, *Antiquities of Israel* (3d ed. 1866, transl. 1876), see *Index*, s. v. "Prayer," etc.; SCHULTZ, *Old Testament Theology* (1st ed. 1869, 5th ed. 1896, transl. 1892), Vol. I, pp. 371 f.; H. FOX TALBOT, "A Prayer and a Vision," *Transactions of the Society of Biblical Archaeology*, Vol. I (1872), pp. 346 ff., and *Records of the Past*, Vol. VII (1876), pp. 65 ff.; E. B. TYLOR, *Primitive Culture* (1874), see *Index*, s. v. "Prayer," "Oracles;" H. FOX TALBOT, "Assyrian Sacred Poetry," *Records of the Past*, Vol. III (1874), pp. 131-8; A. H. SAYCE, "Fragment of an Assyrian Prayer after a Bad Dream," *Records of the Past*, Vol. IX (1877), pp. 149-52; B. T. A. EVETTS, "An Assyrian Religious Text," *Proceedings of the Society of Biblical Archaeology*, Vol. X (1888), pp. 478 f.; D. G. LYON, "Assyrian and Babylonian Royal Prayers," *Proceedings of the American Oriental Society*, 1888, pp. xciii, xciv; S. A. STRONG, "A Prayer of Assurbanipal," *Records of the Past*, new series, Vol. VI (1892), pp. 102-6;

³ All the references to the Hexateuch are from the P document.

⁴ See, e. g., Pss. 5; 12; 51; 55; 69.

⁵ See, e. g., Job 22: 27; 33: 26; 41: 3; 42: 8, 10; Prov. 15: 8; 28: 9.

⁶ See, e. g., 1 Macc. 3: 44-54; 4: 10, 30-34, 38-40; 5: 31-34; 2 Macc. 1: 5 f., 8, 23-30; 13: 10-12; 14: 33-36; 15: 21-24; Ecclus. 18: 23; chap. 51.

⁷ Matt. 6: 9 ff.; 17: 21; 21: 13, 22; 23: 14; John, chap. 17.

⁸ See literature cited in § 139.

MONTEFIORE, *Religion of the Ancient Hebrews* (1892), pp. 505 f.; J. A. CRAIG, "Prayer of the Assyrian King Ashurbanipal," *Hebraica*, Vol. X (1893), pp. 75-87; MENZIES, *History of Religion* (1895), see *Index*, s. v. "Prayer;" J. L. NEVIUS, *Demon Possession and Allied Themes* (1895), see *Index*, s. v. "Prayer," etc.; JASTROW, *Religion of Babylonia and Assyria* (1898), see *Index*, s. v. "Prayers," etc.; T. K. CHEYNE, *Jewish Religious Life after the Exile* (1898), p. 251; DUFF, *Old Testament Theology*, Vol. II (1900), see *Index*, s. v. "Prayer, etc.;" DAY, *The Social Life of the Hebrews* (1901), pp. 215 f.

GASS, article "Gebet," SCHENKEL'S *Bibel-Lexikon*, Vol. II (1869); STADE, *Geschichte des Volkes Israel*, Vol. I (1887), pp. 487 ff.; RIEHM'S *Handwörterbuch des biblischen Alterthums* (2d ed. 1893 f.), Vol. I, pp. 484 ff.; J. A. KNUDTZON, *Assyrische Gebete an den Sonnengott für Staat und königliches Haus aus der Zeit Asarhaddons und Assurbanipals*, 2 vols. (1893); SMEND, *Lehrbuch der alttestamentlichen Religionsgeschichte* (1st ed. 1893, 2d ed. 1899), see *Index*, s. v. "Gebet;" BENZINGER, *Hebräische Archäologie* (1894), pp. 462 ff.; NOWACK, *Lehrbuch der hebräischen Archäologie*, Vol. II (1894), pp. 259 ff.; DILLMANN, *Handbuch der alttestamentlichen Theologie* (1895), pp. 184, 481; MARTI, *Geschichte der israelitischen Religion* (1897), see *Index*, s. v. "Gebet," etc.; F. BUHL, article "Gebet im Alten Testament," *Realencyklopädie für prot. Theologie und Kirche*, Vol. VI (1899).

§ 140. The Vow.

1. The early period: readings, questions, and suggestions.

Gen. 14: 21 ff.; 28: 20 ff. (E); 31: 13 (E); Judg. 11: 29 ff., 39; 13: 4 f., 7, 14; 1 Sam. 1: 11, 21; 2 Sam. 15: 7 f.; Numb. 21: 1-3 (J); Isa. 19: 21, 25.

Examine the narratives which record the vows of Abraham, Jacob, Jephthah, the Nazirite, Hannah, Absalom, Israel in connection with Arad, as typical cases of vows, and note in each case (1) the implication of dependence upon and recognition of the power of the deity; (2) the motive actuating the individual to make the vow; (3) the form of expression employed.

2. The middle period: readings, questions, and suggestions.

Deut. 12: 6, 11, 17, 26; 23: 18, 22 f.; Nah. 2: 1; Isa. 44: 25; Jer. 44: 25.

Examine the references to vows and note (1) the characteristics of each case presented; (2) the close association of the vow with the free-will offering; (3) the prohibition of the use of the harlot's hire; (4) the obligation to pay a vow once made; (5) the making of a vow, wholly voluntary; (6) the prophetic point of view.

3. The late period: readings, questions, and suggestions.⁹

Numb. 6: 1-21; 15: 3, 8; 29: 39; 30: 1-16; Mal. 1: 14; Jon. 1: 16; 2: 10; Lev. 7: 16; 27: 2, 8; 22: 18, 21, 23; 23: 38.

Examine the references cited and note (1) the special cases cited;

⁹ References in **bold-face** type are from the P document.

(2) the increase in complexity of arrangement; (3) the details of the law of the Nazirite; (4) the circumstances under which the vow of a woman is obligatory or otherwise; (5) the distinction made between the vow and the free-will offering.

§ 141. **Constructive Work.**—Prepare a statement on the *vow*, which will take up (1) the religious and psychological basis of the usage; (2) the various kinds of motives which are seen to have exerted influence; (3) the words employed and their significance; (4) relationship of the vow to the free-will offering; (5) the relation to the oath; (6) the modifications in usage which come in later times; (7) the difference in principle between vows of devotion and vows of abstinence; (8) the place of the Nazirite order¹⁰ in Old Testament history; (9) the making of vows among other ancient peoples;¹¹ (10) the attitude of the prophets; (11) the representations in the Psalms;¹² (12) the representations in wisdom literature;¹³ (13) the representations in apocryphal literature;¹⁴ (14) the representations in the New Testament;¹⁵ (15) the relation to prayer and sacrifice.

§ 142. **Literature to be Consulted.**

H. W. PHILLOTT, article "Vows," SMITH's *Dictionary of the Bible*; SCHULTZ, *op. cit.*, Vol. I, pp. 191 f., 371 f.; W. R. SMITH, articles "Nazarite" and "Vow," *Encyclopædia Britannica* (1875); IDEM, *op. cit.*, see *Index*, s. v. "Vows," "Nazarite," etc.; MENZIES, *op. cit.*, p. 74; G. F. MOORE, *Judges* ("International Critical Commentary," 1895), pp. 232, 279, 380 ff.; DRIVER, *The Books of Joel and Amos* (Camb. Bible, 1897), pp. 152 f.; CHEYNE, *op. cit.*, pp. 189, 254; G. B. GRAY, "The Nazirite," *Journal of Theological Studies*, Vol. I (1900), pp. 201 ff.; D. EATON, article "Nazirite," HASTINGS' *Dictionary*, Vol. III.

VILMAR, "Die symbolische Bedeutung des Naziräergelübdes," *Theologische Studien und Kritiken*, 1864, pp. 438 ff.; SCHRADER, article "Gelübde," SCHENKEL's *Bibel-Lexikon*; DILLMANN, article "Nasiräer," *ibid.*; OEHLER AND ORELLI, article "Nasiräat," *Realencyklopädie* (2d ed.); GRILL, "Ueber Bedeutung und Ursprung des Nasiräergelübdes," *Jahrbücher für prot. Theologie*, 1880, pp. 645 ff.; MAYBAUM, *Die Entwicklung des israelitischen Prophetenthums* (1883) pp. 147-53; RIEHM, *Handwörterbuch*, articles "Gelübde" and "Nasiräer;" GOLDZIHER, *Muhammedanische Studien*, Vol. I (1888), pp. 23 f.; SMEND, *op. cit.*, see *Index*, s. v. "Gelübde;"

¹⁰ See article "Nazirite" in HASTINGS' *Dictionary of the Bible*, Vol. III.

¹¹ See article "Vow," *Encyc. Brit.*; WELLHAUSEN, *Skizzen und Vorarbeiten*, Vol. III, p. 117; JASTROW, *op. cit.*, p. 668 f.

¹² See, e. g., Pss. 76:11; 132:2; 22:25; 50:14; 56:12; 61:5, 8; 65:1; 66:13; 116:14, 18.

¹³ See, e. g., Eccl. 5:4 f.; Job 22:27; Prov. 7:14; 20:25; 31:2.

¹⁴ See, e. g., 2 Macc. 3:35; 9:13 ff.; Ecclus. 18:22.

¹⁵ See, e. g., Acts 18:18; 21:23 f.

NOWACK, *op. cit.*, Vol. II, pp. 263 ff.; BENZINGER, *op. cit.*, see *Index, s. v.* "Bann," "Gelübde," etc.; DILLMANN, *op. cit.*, p. 141; MARTI, *op. cit.*, pp. 87, 107; BUHL, article "Gelübde im Alten Testament," *Realencyklopädie*, 3d ed., Vol. VI.

§ 143. Blessings and Cursings.

1. The early period: readings, questions, and suggestions.¹⁶

Gen. 3:14, 17; 4:11; 9:25 f.; 12:3; 27:27-29, 35 (E), 39 f. (E); 48:15 f.; 49:1-27; Exod. 12:32; 21:17 (E);¹⁷ 23:21 (E), 25-31 (E); Numb. 22:6; 24:9; 1 Sam. 2:20; 14:24, 28; 17:43; 2 Sam. 3:28 f.; 19:39; Deut. 33:1-29 (E); Judg. 9:57; 21:18.

Study and classify the material on blessings and cursings as follows: (1) words used in blessing and cursing; (2) forms of expression used, *e. g.*, Judg. 21:18; 1 Sam. 2:20; Deut., chap. 33; (3) important cases of blessings or cursings, *e. g.*, (a) Jacob's last words (Gen., chap. 49), (b) Moses' last words (Deut., chap. 33), (c) David's curse on Joab (2 Sam. 3:28, 29); (4) the peculiar lack of the moral element in the case of Esau (Gen. 27:35); (5) the cursing of a hostile nation, *e. g.*, by Balak (Numb. 22:6), by Goliath (1 Sam. 17:43); (6) the connection with the oath; (7) the blessing and curse pronounced in connection with the Covenant Code (Exod. 23:21, 25-31).

2. The middle period: readings, questions, and suggestions.¹⁸

Gen. 49:25 f., 28; Deut. 11:26-30; 27:11-26; 28:1-68; 29:19-21; 30:1, 7, 19; Josh. 8:34; Ezek. 34:26; Jer. 29:18; 1 Kings 18:14 f., 55 f.; *cf.* Ps. 68:1-3.

Make a similar classification of the material coming from the middle period, noting as cases of special interest (1) the arrangement for blessings and curses to be announced from Mounts Gerizim and Ebal (Deut. 27:11-26); (2) Joshua's reading of the blessings and the curses (Josh. 8:34); (3) the old royal *form* of blessing (1 Kings 8:14 f., 55 f.); (4) a *form* of national blessing (*cf.* Ps. 68:1-3); (5) prophetic use of curse (Jer. 29:18) and blessing (Ezek. 34:26); (6) the blessings and curses announced in connection with the Deuteronomistic Code (Deut. 28:3-14, 15-68).

3. The late period: readings, questions, and suggestions.¹⁹

Gen. 28:3 f.; Lev. 9:22; 25:21; chap. 26; Numb. 5:12-31; 6:22-26; Neh. 13:2; 10:29; 2 Chron. 34:24; Isa. 24:6; Dan. 9:11; Zech. 5:3; Mal. 2:2; 3:9; Pss. 109; 37:36; Prov. 26:2.

¹⁶ All references to the Hexateuch are from J, except those followed by (E).

¹⁷ This reference is from the Covenant Code.

¹⁸ References in **bold-face** type are from the code of laws contained in Deuteronomy.

¹⁹ References in **bold-face** type are from the priestly code of laws.

Classify likewise the material of the late period, noting as cases of special interest (1) Isaac's blessing of Jacob (P) (Gen. 28:3 f.); (2) the priestly form of blessing (Numb. 6:22-26); (3) the forms of doxology used in later worship (*cf.* Pss. 134; 150); (4) the blessings and curses announced in connection with the Levitical Code (Lev. 26:3-12, 16-45); (5) the thought even in later times that "it was worth while to curse a bad man" (*cf.* Ps. 109); but (6) the feeling also that only the good might be blessed (*cf.* Ps. 37:26), and that causeless curses were of no avail (*cf.* Prov. 26:2).

§ 144. **Constructive Work.**—Prepare a statement on *blessings and cursings*, including the following points: (1) the words translated *blessing* and *curse*; (2) the forms of expression used; (3) stereotyped formulas of benediction; (4) the religious idea or superstition underlying the usage—was it really a "spell, pronounced by a holy person"? (5) how was this usage related to magic and sorcery (*cf.* the curse-producing water)? (6) the more important patriarchal blessings—were they cursings as well as blessings? (7) the threefold classification: (*a*) one nation by another, (*b*) one individual by another, (*c*) as attached to laws to secure their better observance; (8) a comparison of the three sets of blessings and cursings connected respectively with the Covenant Code, the Deuteronomic Code, and the Levitical Code; (9) a comparison of the usage as it is found in the three periods, the modifications which are made; (10) a comparison of the New Testament representations on this subject²⁰—are blessings and curses found in the speeches of Jesus? if so, how are they to be understood? (11) this usage among the Arabians;²¹ (12) this usage among the Assyrians;²² (13) the relation of this usage to prayer.

§ 145. **Literature to be Consulted.**

EWALD, *op. cit.*, pp. 76-9; SCHULTZ, *op. cit.*, Vol. II, pp. 335 ff., 346 ff.; BRIGGS, *Messianic Prophecy* (1886), pp. 115-20; W. R. SMITH, *Kinship and Marriage in Early Arabia* (1887), pp. 53, 263; W. R. SMITH, *Rel. of Sem.*, p. 164; L. W. KING, *Babylonian Magic and Sorcery* (1896); J. DENNEY, article "Curse," *HASTINGS' Dictionary*, Vol. I (1898); W. F. ADENEY, article "Blessing," *ibid.*; T. K. CHEYNE, article "Blessings and Cursings," *Encyc. Bib.*, Vol. I (1899); HENRY HAYMAN, "The Blessing of Moses: Its Genesis and Structure," *American Journal of Semitic Languages and Literatures*, Vol. XVII (1901), pp. 96-106

²⁰ See, *e. g.*, Matt. 5:44; 14:19; 26:26; Mark 10:16; Luke 2:28, 34; 9:16; 24:50 f.; Acts 3:26; 23:12, 14; Rom. 12:14; Gal. 3:13; Mark 7:10; 11:21; Matt. 15:4; 25:41.

²¹ *Cf.* GOLDZIEHER, *Muhammedanische Studien*.

²² *Cf.* KING, *Babylonian Magic and Sorcery*, *passim*.

MERX, articles "Fluch" and "Fluchwasser," SCHENKEL's *Bibel-Lexikon*, Vol. II (1869); SCHENKEL, article "Segen," *Bibel-Lexikon*, Vol. V (1875); BURGER, article "Segen, Segnung," *Realencyklopädie*, 2d ed., Vol. XIV (1884); RIEHM, article "Fluch," *Handwörterbuch des bibl. Alterthums* (1884); WELLHAUSEN, *op. cit.*, p. 126; SCHWALLY, "Miscellen," *Zeitschrift für die alttestamentliche Wissenschaft*, Vol. XI (1891), pp. 170 ff.; NOWACK, *op. cit.*, Vol. II, pp. 251 f., 261 f.; BENZINGER, *op. cit.*, p. 146; MARTI, *op. cit.*, pp. 91, 116.

§ 146. The Ban.

1. The early period.

Exod. 22:19; (E);²³ Numb. 21:2 (J); Josh. 8:26 (E); Judg. 1:17; 21:11; 1 Sam. 15:3, 8, 15, 18, 20.

2. The middle period.²⁴

Josh. 2:10; 6:18; 10:28, 35, 40; 11:11 f., 21; Mic. 4:13; Isa. 43:28; Deut. 2:34; 3:6; 7:2, 26; 13:17 f.; 20:17; Jer. 25:9; 50:21, 26; 51:3.

3. The late period.²⁵

Isa. 34:2, 5; Mal. 4:6; **Lev. 27:21, 28 f.**; **Numb. 18:14**; Isa. 11:15; Zech. 14:11; 1 Chron. 2:7; 4:41; 2 Chron. 32:14; Ezra 10:8; Dan. 11:44.

Examine the passages cited in the various periods, and classify the material thus gathered as follows: (1) words used to mean *ban* or *destruction*, and their significance; (2) classes of persons or objects subject to ban, *e. g.*, (*a*) idols, (*b*) individuals regarded as enemies of the nation, (*c*) cities or nations regarded as hostile (the Canaanites), (*d*) individuals personally objectionable, (*e*) metals; (3) the regulations at various times relating to the ban; (4) the modifications which are made from period to period, *e. g.*, Josh. 6:24; Numb. 18:14; Ezek. 44:29.

§ 147. **Constructive Work.**—Prepare a statement on the *ban*, taking up (1) the sociological basis; (2) its relationship (*a*) to the vow, (*b*) to the idea of clean and unclean, (*c*) to taboo; (3) a classification of persons or things liable to the *ban*; (4) the changes which came in later times; (5) the attitude of the prophets; (6) the non-appearance of the term in the Psalms and in the wisdom literature; (7) the New Testament development of the idea (*cf.* 1 Cor. 16:22); (8) the place of the idea in other Semitic nations (*cf.* Moab, Arabia, and Assyria).²⁶

²³ This reference is from the Covenant Code.

²⁴ References in **bold-face** type are from the code of laws contained in the book of Deuteronomy.

²⁵ References in **bold-face** type are from the priestly code of laws.

²⁶ *Cf.* Mesha Inscription, line 17; VON TORNAUW, *Zeitsch. d. Deutschen Morgenländischen Gesellschaft*, Vol. XXXVI, pp. 297 ff.; W. R. SMITH, *op. cit.*, *Index*, *s. v.* "Ban;" STADE, *Gesch.*, Vol. I, pp. 490 f.

§ 148. Literature to be Consulted.

EWALD, *Antiquities*, pp. 75-8; SCHULTZ, *op. cit.*, Vol. I, p. 390; II, p. 87; W. R. SMITH, *Rel. of Sem.*, pp. 150, 371, 453; S. R. DRIVER, *Notes on the Hebrew Text of the Books of Samuel* (1890), pp. 100 ff.; MCCURDY, *History, Prophecy and the Monuments* (1895-1901), § 550; J. DENNEY, article "Curse," *HASTINGS' Dictionary*, Vol. I; W. H. BENNETT, article "Ban," *Encyc. Bib.*, Vol. I; DAY, *op. cit.*, pp. 180, 212 f.

MERX, article "Bann," SCHENKEL'S *Bibel-Lexikon*, Vol. I (1869); WEBER, *Die Lehren des Talmud* (1880), pp. 138 ff.; VON TORNAUW, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Vol. XXXVI (1882), pp. 297 ff.; STADE, *Geschichte*, Vol. I (1887), p. 490; SMEND, *op. cit.*, pp. 21, 39, 147 f., 288; NOWACK, *op. cit.*, Vol. I, pp. 371 f.; II, pp. 266-9; BENZINGER, *op. cit.*, p. 363; DILLMANN, *op. cit.*, pp. 45, 126, 149; BERTHOLET, *Die Stellung der Israeliten und der Juden zu den Fremden* (1896), pp. 10, 89; MARTI, *op. cit.*, pp. 31, 39, 47 f.; S. MANDEL, *Der Bann* (1898).

§ 149. Oaths.

1. The early period: readings, questions, and suggestions.²⁷

Gen. 14:22; 15:8-11, 17 f.; 21:22-24 (E); 22:15 (JE); 24:1-3, 27; 25:33 (E); 26:3 (JE), 26-31; 31:53 (E); 42:15 (E); 47:29; 50:25 (E); Exod. 13:19 (E); Josh. 2:12-14, 20; 6:26; Judg. 21:1; 1 Sam. 14:24-30, 39, 44 f.; 19:6; 24:21; 30:15; 2 Sam. 3:9 f.; 19:23; 21:1 f., 7; 1 Kings 1:13, 17, 30, 51 f.; 2:23 f., 36-46.

Examine and classify the cases of oaths cited, determining, in each case, (1) whether it is an oath sworn by man to man, by God to man, or by man to God; (2) the ritual of the oath, whether, for example, accompanied by sacrifice of certain victims, by taking hold of the thigh, by stretching upward the hand; (3) the penalty expected or prescribed in case of the violation of the oath; (4) any specially interesting uses of or usages in connection with the oath, *e. g.*, Abraham's oath to Melchizedek, the dividing of the animals (Gen. 15:10), the treaty between Jacob and Laban (Gen. 31:44-54), Rahab and the spies (Josh. 2:12-14), Saul's adjuration (1 Sam. 14:24-30, 39, 44 f.), David's oath concerning Solomon (1 Kings 1:13), Shimei and Solomon (1 Kings 2:42); (5) what is prohibited in Exod. 20:7, *thou shalt not take the name of Jehovah thy God in vain* (blasphemy, perjury, profanity, or sorcery and witchcraft)?

2. The middle period: readings, questions, and suggestions.

Jer. 4:2; 22:5; 31:33; 34:18 f.; 38:16; Ezek. 17:16-19; Deut. 19:19 ff.²⁸

Examine and classify as above, noting particularly points of special interest in connection with (1) false swearing (Deut. 19:19 ff.); (2)

²⁷ All references to the Hexateuch are from J, except those marked otherwise, and Gen. 14:22, which is from an independent source.

²⁸ This reference is from the code of laws contained in the book of Deuteronomy.

the cutting of the calf (Jer. 34:18 f.); (3) the new covenant (Jer. 31:33); (4) Zedekiah's oath (Jer. 38:16); (5) breaking the covenant (Ezek. 17:16-19).

3. The late period: readings, questions, and suggestions.²⁹

Numb. 5:11-28; chap. 30; Josh. 9:15, 19 f.; Judg. 21:5, 7; Zech. 5:1 ff.; Ezra 10:5; Neh. 10:29; Dan. 12:7.

Examine and classify as above, noting points of special interest in connection with (1) the water of bitterness that causeth the curse (Numb. 5:11 ff.); (2) vows (Numb., chap. 30); (3) the oath to the Gibeonites (as described in Josh. 9:15 f., 19 f.); (4) the oath concerning strange wives (Ezra 10:2-5); (5) the flying-roll and false swearing (Zech. 5:1-4); (6) the man clothed in linen (Dan. 12:7).

§ 150. **Constructive Work.**—Prepare a statement upon the use of the oath among the Hebrews, taking up the following points: (1) the significance of the usual word translated *swear*, viz., "to come under the influence of *seven* things;" (2) the ritual; (3) the various forms of the oath; (4) its irrevocable character and the penalty of its violation; (5) its sociological basis; (6) the significance of an oath made by the deity; (7) the meaning of the third commandment; (8) the changes in usage which may be noted between the three periods; (9) the attitude of the prophets; ³⁰ (10) the representations concerning swearing in the wisdom literature; ³¹ (11) the representations in the apocryphal literature; ³² (12) the attitude of the New Testament; ³³ (13) the use of the oath among the Arabs; ³⁴ (14) its use among the Assyrians and Babylonians; (15) its relation to prayer.³⁵

§ 151. Literature to be Consulted.

H. W. PHILLOTT, article "Oath," SMITH'S *Dict. of the Bible* (1st ed. 1863, 2d ed. 1893); EWALD, *op. cit.*, see *Index*, s. v. "Oath," etc.; SCHULTZ, *op. cit.*, Vol. II, p. 70; E. B. TYLOR, article "Oath," *Encyc. Brit.* (1875); W. R. SMITH, *Rel. of Sem.*, pp. 180 ff., 480; F. J. COFFIN, "The Third Commandment," *Journal of Biblical Literature*,

²⁹ References in **bold-face** type are from the priestly code of laws.

³⁰ See, e. g., Hos. 4:2, 15; 10:4; Amos 4:2; 6:8; 8:7, 14; Isa. 14:24; 19:18; 45:23; 48:1; 54:9; 62:8; 65:16; Ezek. 21:23.

³¹ See, e. g., Eccl. 8:2; 9:2.

³² See, e. g., 1 Macc. 6:61 f.; 7:18, 35; 2 Macc. 14:33-36; Ecclus. 44:21.

³³ See, e. g., Matt. 5:33 ff.; 14:7-9; 23:16 ff.; Mark 6:23, 26; Luke 1:73; Acts 2:30; 23:21; Jas. 5:12.

³⁴ Cf. WELLHAUSEN, *Reste arab. Heidenthums*, p. 122; W. R. SMITH, *Religion of the Semites*, see *Index*, s. v. "Oath."

³⁵ Cf. DRIVER, *Deuteronomy*, pp. 94 f.

Vol. XIX (1900), pp. 166-88; DUFF, *op. cit.*, Vol. II (1900), see *Index*, s. v. "Oath;" G. FERRIES, article "Oath," HASTINGS' *Dict. of the Bible*, Vol. III (1900); DAY, *op. cit.*, p. 184.

SAALSCHÜTZ, *Das mosaische Recht* (1846), pp. 615 ff.; BRUCH, article "Eid," SCHENKEL'S *Bibel-Lexikon*, Vol. II (1869); RIEHM, article "Eid," *Handwörterbuch*; WELLHAUSEN, *op. cit.*, p. 122; SMEND, *op. cit.*, see *Index*, s. v. "Schwur;" NOWACK, *op. cit.*, Vol. II, pp. 262 ff.; BENZINGER, *op. cit.*, see *Index*, s. v. "Eid;" FREY, *Tod, Seelenglaube und Seelenkult* (1898), pp. 108 f.; BENZINGER, article "Eid bei den Hebräern," *Realencyklopädie*, 3d ed., Vol. V (1898).

§ 152. Supplementary Study on Fasting as a Means for Securing the Divine Mercy and Help.

1. The early period.

Exod. 34:28 (J), *cf.* 24:18 (E); 1 Sam. 7:5 f.; 31:13; 2 Sam. 1:12; 3:35; 12:16-23; 1 Kings 21:9, 12, 27.

2. The middle period.

Deut. 8:3; 9:9, 18-20, 25-29; 10:10; Jer. 14:12; 36:6, 9.

3. The late period.

Judg. 18:17(?); 20:26 ff.; Ezra 8:21-23; 10:6; Neh. 1:4-11; 9:1, 31; Esther 4:1-3, 16; Zech. 7:1-7, 18-23; 8:19; Isa. 58:3 ff.; 1 Chron. 10:12; 2 Chron. 20:3; Joel 1:14; 2:12, 15; Jon. 3:5; Dan. 9:3; Lev. 16:29, 31.³⁶

§ 153. Questions and Suggestions.

Consider (1) the reason assigned by David in 2 Sam. 12:22 for fasting, viz., to secure Jehovah's pity; (2) the fasting of Moses on Sinai (Exod. 34:28; Deut. 9:9) as a preparation for an important act, the receiving of the law; (3) the fasting of Elijah (1 Kings 19:8 ff.) as a preparation for communion with God; (4) the fasting of the men of Jabesh for Saul (1 Sam. 31:13), and of David for Saul (2 Sam. 1:12), that is, in mourning for the dead (*cf.* 2 Sam. 3:35); and determine the original meaning of the act, *i. e.*, an explanation with which these various cases may be connected; is it to raise the pity of the deity? or in preparation for a sacrificial meal? ³⁷

Consider the various cases of fasting cited and note (1) the motive or purpose in each case, *e. g.*, David, Ahab, Nehemiah, Ezra; (2) whether they were private or public (*cf.*, in earlier and middle periods, 1 Kings 21:9 ff.; Isa. 1:13b (Sept.); Jer. 36:6 ff.; and, in later period, Joel 1:13 f.; 2 Chron. 20:3); (3) the change by which the act becomes spiritualized (*cf.* Ahab's case, 1 Kings 21:29); (4) the connection between fasting and penitence (*cf.* 1 Sam. 7:6; Neh. 9:1); (5) the

³⁶ This reference is from the Priestly Code.

³⁷ W. R. SMITH, *Religion of the Semites*, p. 434.

circumstances which led to greater importance being given to fasting, and the changes in frequency of the act and in meaning which came in the later period; (6) the conception which makes it a "meritorious work," and the prophets' attitude toward this (Isa. 58:3 ff.; Zech. 7:5 f.).

Consider the various occasions on which, in the later period, public fasting was observed and the events thereby commemorated: (1) in the fourth month, the capture of Jerusalem (Jer. 52:6, 7); (2) in the fifth month, the destruction of the temple and city (Jer. 52:12 f.); (3) in the seventh month, the murder of Gedaliah (Jer. 41:1 ff.); (4) in the tenth month, the beginning of the siege (Jer. 52:4) (*cf.* Zech. 7:1-7, 18-23); (5) the Day of Atonement (Lev., chap. 16), noting (*a*) that this is the only fast required by the laws, (*b*) that there is no allusion to its observance in any of the historical literature of the Old Testament, (*c*) the purpose of the day, (*d*) its relation to the religious thought and spirit of the later times; (6) the thirteenth of Adar, the case of Haman.

Consider the usage of fasting as referred to (1) in the Psalms;³⁸ (2) in the apocryphal literature;³⁹ (3) in the New Testament;⁴⁰ (4) among other Semitic nations.⁴¹

§ 154. Literature to be Consulted.

SAMUEL CLARK, article "Atonement, Day of," SMITH'S *Dictionary of the Bible* (1st ed. 1863, 2d ed. 1893); SCHULTZ, *op. cit.*, Vol. I, pp. 367 ff., 372, 402 ff., 431; OEHLER, *Old Testament Theology* (1st ed. 1873, 3d ed. 1891, transl. 1883), §§ 140 f.; EDERSHEIM, *The Temple, its Ministry and Services* (1874), pp. 263-88; WELLHAUSEN, *Prolegomena*, pp. 110-12; J. S. BLACK, article "Fasting," *Encyclopædia Britannica*, Vol. IX (1879); KUENEN, *The Hexateuch* (2d ed. 1885, transl. 1886), pp. 86, 312; W. R. SMITH, *Rel. of Sem.*, pp. 303, 388 ff., 433 f.; MONTEFIORE, *op. cit.*, pp. 509 f.; C. J. BALL, article "Fasting and Fasts," SMITH'S *Dictionary of the Bible* (2d ed. 1893); H. C. TRUMBULL, *Studies in Oriental Social Life* (1894), pp. 186, 286 ff., 383; MCCURDY, *op. cit.*, §§ 1116, 1118, 1346 n.; S. R. DRIVER AND H. A. WHITE, article "Atonement, Day of," HASTINGS' *Dictionary*, Vol. I (1898); E. E. HARDING, article "Feasts and Fasts," *ibid.*, Vol. I (1898), pp. 862 f.; CHEYNE, *op. cit.*, pp. 9-11; M. JASTROW, *op. cit.*, p. 688; BENZINGER AND CHEYNE, article "Atonement, Day of," *Encyclopædia Biblica*, Vol. I (1899); BENZINGER, article "Fasting, Fasts," *Encyclopædia Biblica*, Vol. II (1901); OTTLEY, *A Short History of the Hebrews to the Roman Period* (1901), pp. 305 f.

³⁸ See, *e. g.*, Pss. 35:13; 69:10; 109:24.

³⁹ See, *e. g.*, 1 Macc. 3:44-54; Ecclus. 34:26.

⁴⁰ See, *e. g.*, Matt. 4:2; 6:16 ff.; 9:14 f.; 17:21; Mark 2:18 ff.; 9:29; Luke 2:37; 5:33 ff.; 18:12; Acts 10:30; 13:2 f.; 14:23; 27:9, 33; 1 Cor. 7:5; 2 Cor. 6:5; 11:27.

⁴¹ See, *e. g.*, the references to the works of W. R. Smith, Wellhausen, Jastrow, and Black cited in § 154.

HOLTZMANN, article "Fasten," SCHENKEL's *Bibel-Lexikon*, Vol. II (1869); ORELLI, article "Versöhnungsfest," *Realencyklopädie* (2d ed. 1875); H. OORT, "De groote Verzoendag," *Theologisch Tijdschrift*, Vol. X (1876), pp. 142-65; D. HOFFMANN, *Berliner's Magazin*, 1876, pp. 1 ff.; DELITZSCH, *Zeitschrift für kirchliche Wissenschaft und kirchliches Leben*, Vol. I (1880), pp. 173-83; J. DERENBOURG, "Essai de restitution de l'ancienne rédaction de Masséchet Kippourim," *Revue des études juives*, No. 11 (1883), pp. 41-80; ADLER, "Der Versöhnungstag in der Bibel, sein Ursprung und seine Bedeutung," *Zeitschrift für die alttestamentliche Wissenschaft*, Vol. III (1883), pp. 178-84; KUENEN, *Theologisch Tijdschrift*, Vol. XVII (1883), pp. 207-12; RIEHM, article "Fasten," *Handwörterbuch*, Vol. I (1884); DELITZSCH, article "Versöhnungstag," RIEHM's *Handwörterbuch*, Vol. II (1884); STADE, *Geschichte*, Vol. II (1888), pp. 182, 258 ff.; BENZINGER, "Das Gesetz über den grossen Versöhnungstag, Lev. XVI," *Zeitschrift für die alttestamentliche Wissenschaft*, Vol. IX (1889), pp. 65-88; SCHWALLY, *Das Leben nach dem Tode* (1892), pp. 26 ff.; SMEND, *op. cit.*, pp. 142, 319, 330 ff., 396; NOWACK, *op. cit.*, Vol. II, pp. 270 ff.; BENZINGER, *op. cit.*, pp. 165, 464, 477; DILLMANN, *op. cit.*, p. 184; MARTI, *op. cit.*, pp. 234, 283 f.; BUHL, "Fasten im Alten Testament," *Realencyklopädie*, 3d ed., Vol. V (1898); FREY, *Tod, Seelenglaube und Seelenkult im alten Israel* (1898), pp. 37, 81-5, 117.

§ 155. Supplementary Study on Consultation with the Deity through Oracles, Urim and Thummim, the Ephod, the Lot.

1. The early period.

- (a) *Oracles*.—Gen. 24:12-14 (J); 25:22 f. (J); Judg. 1:1; 18:5 f.; 1 Sam. 10:22; 14:19, 37; 23:2, 4, 10 ff.; 28:6; 30:7 f.; 2 Sam. 2:1; 5:19, 23 f.; 16:23; 21:1 f.; 2 Kings 8:7 ff.; Numb. 24:3, 15; Isa. 15:1; Amos 2:11, 16.
- (b) *Urim and Thummim*.—1 Sam. 14:41 f.; 28:4-6; 22:10, 13; 23:2, 4, 6, 9-12; 30:7; 2 Sam. 2:1; 5:19, 23 f.; 21:1; Deut. 33:8 (E).
- (c) *The ephod*.—Judg. 8:27 a; 17:5; 18:14, 20; 1 Sam. 14:18; 21:9 f.; 23:6, 9 ff.; 30:7 f.; Hos. 3:4.
- (d) *The lot*.—Josh. 16:1 (J); 17:14, 17 (J); Judg. 1:3; 20:9; Isa. 17:14; Mic. 2:5.

2. The middle period.

- (a) *Oracles*.—Mic. 4:6; 5:9; Nah. 2:14; Zeph. 1:2; Ezek. 5:11; 11:8, 21; Jer. 1:8; 2:3.
- (b) *The ephod*.—Deut. 2:28; Judg. 8:27 b.
- (c) *The lot*.—Josh. 18:6, 8, 10 (R^d); Isa. 34:17; Jer. 13:25; Ezek. 24:6; Obad. 11; Nah. 3:10; Deut. 32:9.

3. The late period.⁴²

- (a) *Oracles*.—Joel 2:12; Hag. 1:9; 2:4; Zech. 1:3; 3:9; 10:12; 12:1; Mal. 1:2; Pss. 36:1; 110:1.
- (b) *Urim and Thummim*.—**Exod. 28:30; Lev. 8:8; Numb. 27:21; Ezra 2:63; Neh. 7:65.**

⁴² References in bold-face type are from the Priestly Code.

- (c) *The lot*.—**Lev.** 16:8-10; **Numb.** 26:55 f.; 33:54; 34:13; 36:2 f.; Josh. 14:2; 15:1; 17:1; 19:1, 10, 17, 24, 32, 40, 51; 21:4, 5 f., 8, 10, 40; 1 Chron. 6:54, 61, 63, 65; 16:18; 24:5, 7, 31; 25:8 f.; 26:13 f.; Neh. 10:34; 11:1; Esther 3:7; 9:24; Isa. 57:6; Joel 3:3; Jon. 1:7; Dan. 12:13.

§ 156. Questions and Suggestions.

Examine the various means of consultation with the deity which seem to have been recognized as *legitimate* and *proper*, viz., oracles, Urim and Thummim, ephod, and lot; note the instances cited of each, and consider (1) the various circumstances under which such consultation is held; (2) the underlying motive in each case; (3) the relative frequency in the different periods; (4) the differences (if any) between the usages named; (5) the various senses in which the word *oracle* is used; (6) the different views as to the method of employing the Urim and Thummim; (7) the meaning of the ephod and its use; (8) the place of the lot in connection with religious acts.

Consider whether, with the growth of religious conceptions and the higher ideas entertained of God in later times, the use of these external helps increases or diminishes.

Consider the use of these or similar external helps in consulting the deity, as they may be referred to in (1) the Psalms,⁴³ (2) the wisdom literature,⁴⁴ (3) the apocryphal literature,⁴⁵ (4) the New Testament;⁴⁶ and likewise as they were employed among (5) the Egyptians,⁴⁷ (6) the Assyrians and Babylonians,⁴⁸ (7) the ancient Arabs,⁴⁹ (8) the Greeks and Romans.⁵⁰

§ 157. Literature to be Consulted.

KALISCH, *Exodus* (1855), pp. 540-45; E. H. PLUMPTRE, article "Urim and Thummim," SMITH'S *Dictionary of the Bible* (1st ed. 1863, 2d ed. 1893); W. L. BEVAN, article "Ephod," *ibid.* (1st ed. 1863), revised by J. M. FULLER (2d ed. 1893); KUENEN, *Religion of Israel*, Vol. I (1869 f., transl. 1874), pp. 96-100; W. M. RAMSAY,

⁴³ See, *e. g.*, Pss. 16:5; 22:18; 36:1; 110:1; 125:3.

⁴⁴ See, *e. g.*, Prov. 1:14; 16:33; 18:18; 30:1; 31:1.

⁴⁵ Cf. Wisdom of Solomon 8:8.

⁴⁶ See, *e. g.*, Matt. 27:35; Mark 15:24; Luke 1:9; 23:34; John 19:24; Acts 1:26; 7:38; 8:21; Rom. 3:2; Heb. 5:12; 1 Pet. 4:11.

⁴⁷ See, *e. g.*, WIEDEMANN, *Religion of the Ancient Egyptians*, see *Index, s. v.* "Oracle, etc."

⁴⁸ See references to Pinches, Strong, and Jastrow cited in § 157.

⁴⁹ See references to W. R. Smith and Wellhausen cited in § 157.

⁵⁰ See, *e. g.*, WARRE CORNISH, *Concise Dictionary of Greek and Roman Antiquities, s. v.* "Sortes."

article "Oracle," *Encyclopædia Britannica* (1875); WELLHAUSEN, *Prolegomena*, p. 130; T. G. PINCHES, "The Oracle of Ishtar of Arbela," *Records of the Past*, Vol. XI (1878), pp. 59-72; see also *ibid.*, Vol. V, new series (1891), pp. 129-40; S. F. HANCOCK, "The Urim and Thummim," *Old Testament Student*, Vol. III (1884), pp. 252-56; KÖNIG, *Religious History of Israel* (1885), pp. 107 ff.; W. R. SMITH, *Rel. of Sem.*, see *Index*, s. v. "Oracles, etc.;" KIRKPATRICK, *The First Book of Samuel* (Camb. Bible, 1891), pp. 217 f.; H. E. DOSKER, "The Urim and Thummim," *Presbyterian and Reformed Review*, 1892, pp. 717-30; S. A. STRONG, "On Some Oracles to Esarhaddon and Assurbanipal," *Beiträge zur Assyriologie*, Band II (1894), pp. 627-45; J. F. MCCURDY, *op. cit.*, see *Index*, s. v. "Oracles;" G. F. MOORE, *Judges* (International Critical Commentary, 1895), p. 381; HOMMEL, *Ancient Hebrew Tradition* (1897), pp. 280 ff.; S. R. DRIVER, article "Ephod," *HASTINGS' Dictionary*, Vol. I (1898); JASTROW, *op. cit.*, see *Index*, s. v. "Oracles;" T. C. FOOTE, "The Biblical Ephod," *Johns Hopkins University Circulars*, XIX, No. 145 (1900), p. 40; O. C. WHITEHOUSE, article "Lots," *HASTINGS' Dictionary*, Vol. III (1900); W. MUSS-ARNOLT, "The Urim and Thummim," *American Journal of Semitic Languages and Literatures*, Vol. XVI (1900), pp. 193-224; C. H. PRICHARD, article "Oracle," *HASTINGS' Dictionary*, Vol. III (1900); G. F. MOORE, article "Ephod," *Encyclopædia Biblica*, Vol. II (1901).

BRAUN, *De vestitu sacerdotum* (1698), pp. 462 ff.; BELLERMANN, *Die Urim und Thummim* (1824); BÄHR, *Symbolik des mosaischen Cultus*, Vol. II (1839), pp. 131-41; G. KLAIBER, *Das priesterliche Orakel der Israeliten* (1865); KÖHLER, *Lehrbuch der biblischen Geschichte des Alten Testaments*, Vol. I (1875), pp. 349 f.; STEINER, article "Urim und Thummim," SCHENKEL'S *Bibel-Lexikon*, Vol. V (1875); RIEHM, *Handwörterbuch* (1st ed. 1884, 2d ed. by Baethgen 1893 f.), articles "Ephod" and "Licht und Recht;" KAUTZSCH, article "Urim," *Realencyklopädie* (2d ed. 1885); STADE, *Geschichte*, Vol. I (1887), pp. 466, 471; WELLHAUSEN, *Reste arab. Heidenthums*, pp. 126 f., 133, 167, etc.; BAUDISSIN, *Geschichte des alttestamentlichen Priesterthums* (1889), pp. 70 f., 205 ff.; LAGARDE, *Mittheilungen*, Vol. IV (1891), p. 17; SELLIN, *Beiträge zur israelitischen und jüdischen Religionsgeschichte*, Heft II (1897), p. 119; WILHELM LOTZ, article "Ephod," *Realencyklopädie*, Vol. V (3d ed., 1898); VAN HOO-NACKER, *Le sacerdoce lévitique* (1899), pp. 370 ff.

§ 158. Supplementary Study on Consultation with the Deity or Supernatural Powers through Magic, Divination, Sorcery, Witchcraft.

1. The early period.⁵¹

(a) *Magic and divination*.—Gen. 44 : 5, 15 (J); **Exod. 22 : 17**; Numb. 22 : 7 (J); 23 : 23; 1 Sam. 6 : 2; 28 : 8; Mic. 3 : 6 f., 11; Isa. 2 : 6.

(b) *Sorcery and witchcraft*.—**Exod. 22 : 18**; 1 Sam. 15 : 23; 2 Kings 9 : 22.

2. The middle period.⁵²

(a) *Magic and divination*.—**Deut. 18 : 9-14**; Jer. 8 : 17; 14 : 14; 27 : 9; 29 : 8; Ezek. 12 : 24; 13 : 7-9, 23; 21 : 21 ff., 29; 22 : 28; 2 Kings 17 : 17; Isa. 44 : 25; Mic. 5 : 12.

⁵¹ References in **bold-face** type are from the Covenant Code.

⁵² References in **bold-face** type are from the code of laws contained in Deuteronomy.

(b) *Sorcery and witchcraft*.—Deut. 18:10; Mic. 5:12; Nah. 3:4; Jer. 27:9; Isa. 47:9, 12; 57:3.

3. The late period.⁵³

(a) *Magic and divination*.—Josh. 13:22; Lev. 19:26, 31; 20:6, 27; Zech. 10:2.

(b) *Sorcery and witchcraft*.—Exod. 7:11; Mal. 3:5; 2 Chron. 33:6; Dan. 2:2.

§ 159. Questions and Suggestions.

Examine the various means of consultation with higher powers which seem always to have been regarded as improper and illegitimate, viz., *magic*, *divination*, *sorcery*, and *witchcraft*, noting (1) the various circumstances under which such consultation is held; (2) the underlying motive in each case; (3) the relative frequency in different periods; (4) the various methods thus employed; (5) the external sources of these influences; (6) any internal source from which they may have sprung; (7) the prophetic attitude in the different periods; (8) the explanation of this attitude; (9) the relation of all this to idolatry; (10) the essential element of injury which it contributed; (11) the gradual disappearance, and the occasion of this disappearance.

Consider (1) the significance of references in the Psalms;⁵⁴ (2) in the wisdom literature;⁵⁵ (3) in the apocryphal literature;⁵⁶ (4) in the New Testament.⁵⁷

Consider the use of these methods among (1) the Egyptians;⁵⁸ (2) the ancient Arabs;⁵⁹ (3) the Assyrians and Babylonians;⁶⁰ (4) the Greeks and Romans.⁶¹

§ 160. Literature to be Consulted.

F. W. FARRAR, article "Divination," SMITH'S *Dictionary of the Bible* (1st ed. 1863, 2d ed. 1893); SCHULTZ, *op. cit.*, Vol. I, pp. 250 ff., 281 ff., 283 ff.; E. B. TYLOR, article "Divination," *Encyclopædia Britannica*, Vol. VII (1878); IDEM, article

⁵³ References in **bold-face** type are from the Priestly Code.

⁵⁴ See, *e. g.*, Ps. 58:5.

⁵⁵ See, *e. g.*, Prov. 16:10.

⁵⁶ See, *e. g.*, Ecclus. 34:2-7.

⁵⁷ See, *e. g.*, Acts 8:9, 11; 13:6, 8; 16:16; Gal. 5:20; Rev. 9:21; 18:23; 21:8; 22:15.

⁵⁸ See, *e. g.*, BUDGE, *Egyptian Magic*.

⁵⁹ See, *e. g.*, W. R. SMITH, *op. cit.*, *Index*, *s. v.* "Omens," etc.; WELLHAUSEN, *Reste arab. Heid.*, pp. 135-64.

⁶⁰ See, *e. g.*, LENORMANT, *Chaldean Magic*; L. W. KING, *Babylonian Magic and Sorcery*.

⁶¹ See, *e. g.*, E. B. TYLOR, article "Magic," *Encyc. Brit.*

"Magic," *ibid.*, Vol. XV (1883); W. R. SMITH, *Rel. of Sem.*, see *Index*, s. v. "Charms," "Omens," "Magic," "Witches;" MENZIES, *op. cit.*, pp. 72, 91, 153; McCURDY, *op. cit.* (1895-1901), §§ 644, 851 n., 858; L. W. KING, *Babylonian Magic and Sorcery, Being "The Prayers of the Lifting of the Hand"* (1896); T. W. DAVIES, *Magic, Divination and Demonology* (1898); JASTROW, *op. cit.*, see *Index*, s. v. "Magical Texts," "Sorcer, etc.," "Witchcraft;" F. B. JEVONS, article "Divination," *HASTINGS' Dictionary*, Vol. I (1898); O. C. WHITEHOUSE, article "Exorcism," *ibid.*; T. W. DAVIES, article "Divination," *Encyc. Bib.*, Vol. I (1899); E. A. W. BUDGE, *Egyptian Magic* (1899); RAMSAY, *The Expositor*, July, 1899, p. 22; O. C. WHITEHOUSE, article "Magic," *HASTINGS' Dictionary*, Vol. III (1900); DUFF, *op. cit.*, Vol. II, see *Index*, s. v. "Divination;" CHEYNE, article "Exorcists," *Encyc. Bib.*, Vol. II (1901); DAY, *op. cit.*, pp. 185 f., 220, 222; ANDREW LANG, *Magic and Religion* (1901).

BRECHER, *Das Transcendentale, Magie, und magische Heilarten im Talmud* (1850); P. SCHOLZ, *Götzendienst und Zauberwesen bei den alten Hebräern und den benachbarten Völkern* (1877); MAYBAUM, *Die Entwicklung des israelitischen Prophetenthums* (1883), pp. 7-29; STADE, *Geschichte*, Vol. I, pp. 503 ff.; WELLHAUSEN, *Reste arabischen Heidenthums* ("Skizzen und Vorarbeiten," III), pp. 126, 135-64, 215; SMEND, *op. cit.*, see *Index*, s. v. "Wahrsagung," "Zauberei;" DILLMANN, *op. cit.*, see *Index*, s. v. "Wahrsager;" MARTI, *op. cit.*, p. 45; FREY, *Tod, Seelenglaube und Seelenkult* (1898), pp. 180, 202; LEHMANN, *Aberglaube und Zauberei*; BLAU, *Das alt-jüdische Zauberwesen*.

§ 161. Supplementary Study on Mourning Customs.

1. The early period.

Amos 1:16; 8:10; Mic. 1:8, 16; Isa. 3:24; 15:2; 22:12; 2 Sam. 3:31; 21:10; 1 Kings 21:27; 2 Kings 19:1 f.; Gen. 37:34 (E), 35 (J); *cf.* 1 Kings 20:31 f.

2. The middle period.

Deut. 14:1 f.; Jer. 16:6-8; 41:5; 47:5; 49:3; 48:37; 4:8; 6:26; Ezek. 24:16-17; 29:18; 27:31; 7:18.

3. The late period.

Lev. 19:27 f.; 21:5; Joel 1:8; Jon. 3:5 ff.; Ezra 9:3; Dan. 9:3.

§ 162. Questions and Suggestions.

Study the references given to mourning customs, and note (1) the custom of *weeping* and its significance, in contrast with the modern conception; (2) the more intense expression of grief, termed *wailing*; (3) the beating of the breast, tearing of the hair, rending of clothes, putting on sackcloth, and mutilation of the body, as expressions of mourning; (4) the putting away of food to (or for) the dead (Deut. 26:14); (5) fasting (*cf.* 1 Sam. 31:13).

Consider, in connection with these customs, (1) to what extent they are survivals from the age in which ancestor-worship prevailed; (2) to what extent, therefore, they had their origin in the effort to propitiate the spirit of the dead, which was supposed to have power for good or

evil, rather than in the desire to express grief for the loss that had been incurred; (3) the reasons for forbidding certain of these customs (*cf.* Deut. 14:1; 26:14; Lev. 19:28); (4) changes which seem to have come about in the progress of history.

Consider the representations made concerning mourning customs in the Psalms,⁶² (2) in the wisdom literature,⁶³ (3) in the apocryphal literature,⁶⁴ (4) in the New Testament,⁶⁵ (5) among other ancient nations.⁶⁶

§ 163. Literature to be Consulted.

THOMSON, *The Land and the Book* (1859), see *Index*, *s. v.* "Manners and Customs;" H. W. PHILLOTT, article "Mourning," SMITH'S *Dictionary of the Bible*, (1st ed. 1863, 2d ed. 1893); MASPERO, *Egyptian Archaeology* (transl. 1887), pp. 108-63; W. R. SMITH, *Rel. of Sem.*, pp. 322 f., 336, 370, 430; A. P. BENDER, "Beliefs, Rites, and Customs of the Jews, Connected with Death, Burial, and Resurrection," *Jewish Quarterly Review*, Vol. VI (1893-94), pp. 317-47, 664-71; Vol. VII (1894-95), 101-18, 259-69; ERMAN, *Life in Ancient Egypt* (transl. 1894), pp. 306-27; E. A. WALLIS BUDGE, *The Mummy* (2d. ed. 1894); H. C. TRUMBULL, *Studies in Oriental Social Life* (1894), pp. 143-208; MENZIES, *op. cit.* (1895), see *Index*, *s. v.* "Funeral Practices;" JASTROW, *op. cit.*, see *Index*, *s. v.* "Dead," etc.; PERITZ, "Woman in the Ancient Hebrew Cult," *Journal of Biblical Literature*, Vol. XVII (1898), pp. 137 f.; T. NICOL, article "Mourning," HASTINGS' *Dictionary*, Vol. III (1900); DUFF, *op. cit.*, Vol. II, see *Index*, *s. v.* "Mourning and Bemoaning;" DAY, *op. cit.*, pp. 204 ff.

PERLES, "Die Leichenfeierlichkeiten des nachbiblischen Judenthums," *Monatschrift für Geschichte und Wissenschaft des Judenthums*, Vol. X (1861), pp. 345-55, 376-94; M. GEIER, *De Ebraeorum luctu lugentiumque ritibus* (3d ed. 1868); ROSKOFF, article "Klage," SCHENKEL'S *Bibel-Lexikon*, Vol. III (1871); OORT, "De doodenvereering bij de Israeliten," *Theologisch Tijdschrift*, Vol. XV (1881), pp. 350 ff.; KAMPHAUSEN, article "Trauer," RIEHM'S *Handwörterbuch*, Vol. II (1884); LEHRER, article "Trauer bei den Hebräern," *Realencyklopädie*, Vol. XV (2d ed. 1885); STADE, *Geschichte*, Vol. I, pp. 387 ff.; G. A. WILKEN, *Ueber das Haaropfer* (1886 f.); WELLHAUSEN, *Reste arab. Heidenthums* (1887), pp. 159 ff., 178 f.; GOLDZIEHER, *Muhammedanische Studien* (1888), Vol. I, p. 248; SCHWALLY, *Das Leben nach dem Tode* (1892); SMEND, *op. cit.*, pp. 153 f.; WELLHAUSEN, *Israelitische und jüdische Geschichte* (1st ed. 1894), p. 143; NOWACK, *op. cit.*, Vol. I, pp. 187-98; BENZINGER, *op. cit.*, pp. 102, 165 ff., 428; MARTI, *op. cit.*, pp. 37, 40 ff., 116; FREY, *Tod, Seelenglaube und Seelenkult im alten Israel* (1898); BERTHOLET, *Die israelitischen Vorstellungen vom Zustand nach dem Tode* (1899).

⁶² See, *e. g.*, Pss. 35:14; 38:6; 42:9; 43:2; 88:9.

⁶³ See, *e. g.*, Prov. 29:2; Job 2:11; 5:11; 20:38; Eccles. 3:4.

⁶⁴ See, *e. g.*, Eccles. 7:34; 22:11 f.; 38:16 ff.; 41:1 ff.

⁶⁵ See, *e. g.*, Matt. 2:18; 5:4; 9:15; 11:17; 24:30; Mark 16:10; Luke 6:25; 7:32; 1 Cor. 5:2; 2 Cor. 7:7; Jas. 4:9; Rev. 18:8, 11.

⁶⁶ See especially the references to the works of W. R. Smith, Wellhausen, Menzies, Jastrow, and Trumbull cited in § 163.

§ 164. Supplementary Study on Circumcision.

1. The early period.

Exod. 4:24 ff. (J); Josh. 5:2 f., 9 (J); Judg. 14:3; 15:18; 1 Sam. 14:6; 17:26, 36; 18:25 ff.; 31:4; 2 Sam. 1:20; 3:14; Isa. 15:2; 32:12.

2. The middle period.

Deut. 10:16; 26:14; 30:6; Jer. 4:4; 6:10; 9:24 ff.; Josh. 5:4-8; Ezek. 28:10; 31:18; 32:19, 21, 24-32; 44:7, 9; Isa. 52:1.

3. The late period.⁶⁷

Lev. 12:3; 19:23 ff.; 26:41; Gen. 17:10-14, 23-27; 21:4; 34:14 f., 17, 22, 24; Exod. 6:12, 30; 12:44, 48; 1 Chron. 10:4.

§ 165. Questions and Suggestions.

Study the references to *circumcision*, considering (1) the more interesting narratives concerning instances of circumcision, *e. g.*, (*a*) Moses' son and Zipporah, (*b*) the circumcision at Gilgal, (*c*) the circumcision of Abraham's family, of Shechem and his family; (2) the characterization of other nations as uncircumcised; (3) the early origin, how shown.

Consider (1) the explanation of the origin which makes it sanitary, *i. e.*, instituted as a preventive of certain diseases; (2) the explanation which connects it with marriage, as thereby promoting fruitfulness; (3) the explanation that makes it a tribal badge, *i. e.*, a mark of initiation into full membership in the tribe (which included religious privileges), and therefore an act of sacramental communion, an act of sacrifice, a dedication.

Consider (1) the place of circumcision in the early period, *viz.*, of young men (*e. g.*, Gen., chap. 34; Josh. 5:2 f.; Exod. 4:25), and as a tribal distinction (*cf.* Gen., chap. 34; Ezek. 31:8); (2) its place in the middle period: (*a*) not mentioned in history or in the older laws, not regarded as important; (*b*) circumcision of heart called for (Jer. 9:24, 25), while the circumcision of Israelites is placed on the same plane with that of Edomites, Ammonites, and other nations; (*c*) the spiritualization by the prophets furnishing the basis for more extended use in the next period; (3) its place in the later period: (*a*) the representations of its origin; (*b*) the regulations for the performance of the rite; (*c*) its position as one of the two distinctive ordinances of Judaism, the other being the sabbath; (*d*) its significance as a rite of purification.

Consider representations concerning circumcision (1) in the apoc-

⁶⁷ References in **bold-face** type are from the Priestly Code.

ryphal literature;⁶⁸ (2) in the New Testament,⁶⁹ and the lack of allusion to it in the Psalms and in the wisdom literature. (3) Consider the practice of circumcision among Egyptians, Arabs, and other nations.⁷⁰

§ 166. Literature to be Consulted.

T. T. PEROWNE, article "Circumcision," SMITH's *Dict. of the Bible* (1st ed. 1863, 2d ed. 1893); EWALD, *op. cit.*, pp. 89-97; SCHULTZ, *op. cit.*, Vol. I, pp. 192ff.; II, pp. 7-70; KUENEN, *Religion of Israel* (1869 f., transl. 1874), Vol. I, pp. 238, 290; ASHER, *The Jewish Rite of Circumcision* (1873); E. B. TYLOR, *Primitive Culture*, Vol. II (1874), pp. 363 ff.; T. K. CHEYNE, article "Circumcision," *Encyclopædia Britannica*, Vol. V (1877); E. B. TYLOR, *Early History of Mankind* (3d ed. 1878), pp. 214-19; KALISCH, *Bible Studies*, Part II (1878), pp. 4-11; WELLHAUSEN, *Prolegomena*, p. 340; RENAN, *History of the People of Israel*, Vol. I (1887, transl. 1894), pp. 104-9; W. R. SMITH, *Rel. of Sem.*, p. 328; BANCROFT, *Native Races* (1890), Vol. III, see *Index*; P. C. REMONDINO, *History of Circumcision from the Earliest Times to the Present* (1891); H. C. TRUMBULL, *The Blood Covenant* (1893), pp. 79, 215-24, 351 f.; ERMAN, *Life in Ancient Egypt* (transl. 1894), pp. 32 f., 539; SCHECHTER, *Studies in Judaism* (1896), p. 343; A. H. SAYCE, *Expository Times*, November, 1897; I. J. PERITZ, "Woman in the Ancient Hebrew Cult," *Journal of Biblical Literature*, Vol. XVII (1898), p. 136; MACALISTER, article "Circumcision," *HASTINGS' Dictionary*, Vol. I (1898); BENZINGER, article "Circumcision," *Encyc. Bib.*, Vol. I (1899).

COHEN, *Dissertation sur la circoncision* (1816); AUTENRIETH, *Ueber den Ursprung der Beschneidung* (1829); LÜBKERT, "Der jüdische *ἐπισμασμός*," *Theologische Studien und Kritiken*, 1835, pp. 657-64; COLLIN, *Die Beschneidung* (1842); BERGSON, *Die Beschneidung* (1844); SALOMON, *Die Beschneidung* (1844); BRECHER, *Die Beschneidung* (1845); STEINSCHNEIDER, *Ueber die Beschneidung der Araber* (1845); G. EBERS, *Aegypten und die Bücher Moses*, Vol. I (1868), pp. 278-84; STEINER, article "Beschneidung," *SCHENKEL'S Bibel-Lexikon*, Vol. I (1869); WEBER, *Die Lehren des Talmud* (1880), p. 373; PLOSS, *Das Kind in Brauch und Sitte der Völker* (2d ed. 1882), pp. 360 ff.; RIEHM, article "Beschneidung," *Handwörterbuch* (1884); STADE, *Zeitschrift für die alttestamentliche Wissenschaft*, Vol. VI (1886), pp. 132-43; WELLHAUSEN, *Reste arab. Heidenthums* (1st ed. 1887), pp. 154, 168, 215; HOLZINGER, *Einleitung in den Hexateuch* (1893), pp. 133, 365, 437; SMEND, *op. cit.*, pp. 37 f., 116; NOWACK, *op. cit.*, pp. 167-71; BENZINGER, *op. cit.*, pp. 153 ff.; BUDDE, *Zeitschrift für die alttestamentliche Wissenschaft*, Vol. XIV (1894), p. 250; GLASSBERG, *Die Beschneidung* (1896); KRAETZSCHMAR, *Die Bundesvorstellung im Alten Testament* (1896), pp. 165, 174; BERTHOLET, *Die Stellung der Israeliten und der Juden zu den Fremden* (1896), see *Index*, s. v. "Beschneidung;" MARTI, *op. cit.*, pp. 43, 163 f.; J. JAEGER, "Ueber die Beschneidung," *Neue kirchliche Zeitschrift*, July, 1898, pp. 479-91; ZEYDNER, "Kainszeichen, Keniter und Beschneidung," *Zeitschrift für die alttestamentliche Wissenschaft*, Vol. XVIII (1898), pp. 120-25.

⁶⁸ See, e. g., 1 Macc. 1:14, 48, 60 f.; 2 Macc. 6:10.

⁶⁹ See, e. g., Luke 1:59; John 7:22 f.; Acts 15:5; 16:3; 21:21; Rom. 2:25 ff.; 1 Cor. 7:18 f.; Gal. 5:2 f.; 6:13; Col. 3:11; Phil. 3:5.

⁷⁰ See especially the references to the works of Tylor, Bancroft, W. R. Smith, Wellhausen, Ploss, Ebers, and Erman, cited in § 166.